

THE DISSENTERS MEMORIAL

CONTAINING

- I. Their Opinion of TOLERATION.
- II. The Fruits of a TOLERATION.
- III. Their HARMONY among themselves.
- IV. Their Behaviour toward the *Clergy*, and *Civil Government*.
- V. The KING's Murder *Encourag'd* and *Justify'd*.

Collected from SERMONS and other PAMPHLETS
of their Own, and Publish'd for the Information of
All True Lovers of our Church and Constitution.

*The several Bands of Anabaptists, Antinomians, Familists,
Libertines and Separatists are so multiplied, that they begin
to threaten and speak Big-Words.*

[Walker to the Commons, Jan. 29. 1644.]

*How will Dissenting Brethren relish it?
What will Malignants say? Videlicet,
That each Man swore to do his best,
To Damn and Perjure all the rest;
And bid the Devil rake the hindmost;
Which as this Race is like to win most?*

Hudibras.

L O N D O N :

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THE
D. S. L. N. T. R.
MEMORIAL

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The object of this Association is to
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history and literature of the
United States and to
foster a sense of national
unity and patriotism among
its members.

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The Association shall be known as the
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FINANCIAL STATEMENT
The Association has received from
its members the sum of \$100.00
and has expended the sum of \$20.00
for the purchase of books and
other materials.

TO THE WHIGS.

Condemn'd t' ungoverning Distress,
And Paultry, Private Wretchedness;
Worse than the Devil to Privation,
Beyond all Hopes of Restauration:
And parted like the Body and Soul,
From all Dominion and Controul.
You, who could lately with a Look
Enact, Establish, or Revoke;
Whose Arbitrary Nods gave Law,
And Frowns kept Multitudes in Awe;
Before the Bluster of whose Huff,
All Hats, as in a Storm, flew off;
To you, and your profound Inspections,
I recommend these Choice Collections;
These pious Railings and Complaints
Of your Dear Brethren, the Saints;
Whose Principles so clear are shewn,
That by them you may read your Own.

Indeed, 'tis pity you should miss
Th' Arrears of all your Services,
And for th' Eternal Obligation
I have laid upon th' Ungrateful Nation;
Be us'd so Unconscionably hard,
As not to find a just Reward.

*It was your Zealous Want of Sense,
And Violent Impertinence;
Your Resolutions to Renounce
Church and Prerogative at once;
Our Constitution to Supplant,
By Noise, and Revolution Cant:
Your Moderation, which was seen
At Westminster, before the QUEEN;
Where y' Insulted Her, and Mock'd Her,
By threat'ning how you'd Roast a Doctor;
Thinking to make a Gospel-Martyr,
But miss'd your Aim, and caught a Tartar.
'Twas these, and other strange Events
We found in your Mismanagements;
Your carrying Bus'ness in such Huddle,
That forc'd our Rulers to New Model;
Oblig'd the State to tack about,
And turn you, Root and Branch, all Out.
For as y' are of the Party LOW,
'Tis fitting we should keep you so;
And make your Stubborn Necks submit,
In spite of all your Wealth and Wit;
Your Boasted Numbers, Slighted Tricks,
Sham-Plots, and Shallow Politicks;
To that HIGH Doctrine you Arraign,
Which we Uphold, and will Maintain.*

OF TOLERATION.

SECT. I.

1. **I**F the Devil had his Choice whether the Hierarchy, Ceremonies and Liturgy should be Establish'd in this Kingdom, or a Toleration granted, he would chuse and prefer a Toleration before them; and give up all those for a Toleration of divers Sects, and different Churches. [Edwards *full Answer*, pag. 257.

2. A Toleration of Independent Churches, and Government, with Opinions and Practice, against the Magistrates Duty laid down in Scripture. [Edward's *full Answer*, p. 237. It is against the Solemn League and Covenant for Reformation, p. 238. A shrewd Temptation to make many fall, and a means of Confirmation in the way of Errour, p. 224. A Toleration of one or more different ways of Churches and Church-Government, from the Church, and Church-Government Establish'd, will be to this Kingdom very Mischievous, Pernicious, and Destructive, p. 247. It hath ever been from first to last, a Fountain of Evil, and a Root of Bitterness, of many bitter Divisions and Separations among themselves, of manifold Errors and other Mischiefs in those Churches and Places where they liv'd, p. 248.

3. We must either Tolerate all Men to do what they will, which they will make a Matter of Conscience or Religion, and then some may offer their Children in Sacrifice to the Devil; and some may think they do God Service in killing his Servants, &c. Or else you must Tolerate no Error or Fault in Religion; and then you must

advise what measure of Penalty you will inflict. [Baxter's *Church-Divis.* p. 363, 364.

4. If the Parliament and Synod shall by publick Consent Establish a Presbyterian Church-Government, as most consonant to God's Word.—Independents and all others are bound in Conscience to submit unto it, under the Pain of Obstinacy, Singularity, &c. In case they cannot really, by direct Texts and Precepts prove it Diametrically contrary to the Scripture.—[Prin's *full Answer* to Jo. Goodwin, p. 13.

5. Schism of it self, even with fond Doctrine in every Point is a most grievous Wickedness, which exceeds all other Wickedness. I might out of the Fathers enlarge and shew the great Evil of Schism both in it self, and the Effects of it; How 'tis a greater Evil to Rend the Church, than to worship Idols: Yea that Martyrdom it self cannot profit a Schismatick; That 'tis so great an Evil, that the Blood of Martyrdom cannot blot it out. (So *Cyprian* and *Chrysostom*) And that God hath more severely punish'd it than Murder and other great Crimes. *Korah*, *Dathan* and *Abiram*, for their Schism were punish'd more severely with the Earth opening and swallowing them up Quick, than *Cain*, and than those who made an Idol. [Edward's *further Discovery*, p. 197.

6. Toleration hath done much more toward the Rooting of Religion out of the Hearts of many Men in the seven Years, than the Enforcing of Uniformity did in seventy Years. [Cawdry's *Independency, a great Schism*, 1657. p. 57.

7. A Toleration hath all Errors in it, and all Evils. [Edward's *Gangreen*, p. 58.

8. A Toleration would be the putting a Sword into a Mad-man's hand; a Cup of Poyson into the hand of a Child, a letting loose of Mad-men with Fire-brands in their hands; an appointing a City of Refuge in Mens Consciences for the Devil to fly to; a laying of a Stumbling-block before the Blind, a proclaiming Liberty to the Wolves to come into Christ's Fold to prey upon the Lambs. Neither would it be to provide for Tender Consciences, but to take away all Conscience. [The *Harmonious*

nious Consent of the Lancashire Ministers with their Brethren in London. Subscribed by 84. 1648. p. 12.

9. A Toleration would make us become the Abhorring, and Loathing of all Nations, and being so palpable a Breach of Covenant, would awaken against us the Lord of Hosts to bring a Sword upon us, to avenge the Quarrel of his Covenant. [*Mr. Noife of New England of the Power of Magistrates*, p. 13.

10. That Doctrine that crieth up Purity, to the Ruin of Unity, is contrary to the Doctrine of the Gospel. [*Vindication of the Presbyterian Government and Ministry*, 1649. p. 124.

11. That Religion which carries in the Front of it a Toleration of different Religions, and not sufficient to keep the Body of Christ in Unity, and Purity, is not the Government of Christ, *ibid.*

12. Liberty in all Matters of Worship and Faith, is the open and apparent way to set up Popery in the Land. [*Bax. Non-Con. Plea. Pref.*

13. Must we have his Conscience, that makes no Conscience? What? He that hath sinn'd away his Conscience? If Conscience be a sufficient Plea, the Papists may come in for a Child's part. If Conscience goes against the Word; *Deponenda est talis Conscientia*. Get Conscience better inform'd. The Conscience of a Sinner is defil'd. 1 *Tit.* 15. *Conscience* being defil'd, may Err; *Conscience Erring* may suggest that which is *sinful*. There is nothing can bind a Man to sin. [*Watson to the Commons*, Dec. 27. 1646. p. 17.

14. Will merciful Rulers set up a Trade for Butchering of Souls, and allow Men to set up a Shop of Poyson, for all Men to buy, and take, that will: yea to proclaim this Poyson for Souls in Streets and Church-Assemblies, &c. [*Baxter's Self-Denial, Epist. Monitory*,

15. I have known too many very honest-hearted Christians, especially melancholick Persons, and Women, who have been in great doubt about the Opinious of the Millenaries, the Separatists, the Anabaptists, the Seekers, and such like; and after earnest Prayer to God, they have been strongly resolv'd for the way of Error, and
B 2 confident,

confident, by the strong Impression, that it was the Spirit's Answer to their Prayers; and thereupon they have set themselves into a Course of Sin, *ibid.* p. 162. It is very ordinary with poor fantastical Women, and melancholick Persons to take all their deep Apprehensions for Revelation, *ibid.* p. 167.

16. If we do through Weakness, or Perverseness, take Lawful things to be Unlawful, that will not excuse us in our Disobedience. Our Error is our Sin, and one Sin will not excuse another. [Baxter's 5 *Dispute*, p. 483.

17. *Ob what a Potent Instrument for Satan is a misguided Conscience!* It will make a Man kill his dearest Friend, yea Father or Mother, yea the holiest Saint, and think he doth God good Service by it. And to facilitate the Work, it will first blot out the Reputation of their Holiness, and make them take a Saint for a Devil. [Baxt. *Saints Rest*, p. 133.

18. Take heed how you Tolerate Schism; for in little time without great Care it will open the Door to Heresie. [Hodges *to the Commons*, Mar. 10. 1656. p. 55.

19. Divisions, whether they be Ecclesiastical, or Political, in Kingdoms, Cities, and Families, are infallible Causes of Ruin to Kingdoms, Cities, and Families. [Calamy *to the Commons*, Dec. 25. 1644. p. 4.

20. Lyes would not take, if they were not commended by the Holiness of the Person, and gilded over as a rotten Nutmeg with Gold. [Vines *to the Commons*, Mar. 10. 1646. p. 27.

21. We must not judge of Faith by the Person, but of the Person by the Faith, *ibid.*

22. That Horse of Superstition and Idolatry, upon the Back of which, the Devil hath in former times made War against the Church, is slain under him, and now he is mounted upon a fresh Horse of another Colour called *Liberty of Opinion*; falsely call'd *Liberty of Conscience*, *ibid.*

23. If Conscience be warrant enough for Practices and Opinions; and Liberty of Conscience be a sufficient Licence to vent or act them, I cannot see but the Judicatories either of Church or State may shut up Shop, and be resolved

resolved into the Judicatory of every Man's private Conscience, *ibid.* p. 60.

24. The Hand of God is apparently gone out against your ways of Separation and Anabaptism, [Baxter to the Separatists, April 20. 1655.

25. We do again renew our Solemn League and Covenant, wherein the securing and preserving the Purity of Religion, against all Error, Heresie, and Schism, and namely Independency, Anabaptism, Antinomianism, Arminianism, Socinianism, Familism, Libertinism, Scepticism, and Erastianism, and the carrying on the Work of Uniformity, shall be studi'd and endeavour'd by us before all Worldly Interest. [Nephtaly, *Engagement to Duties*.

26. Obj. *There are many of 'em* (the Sectaries) *Holy and Pious Men*.

Ans. Why should you think to say *He is an Honest or a Pious Man*, should be a foolish Plea, in the Case of abusing Coin, Theft, Treason, or the like; and yet should be of weight and force in this far greater Business? [Hodges to the Commons, p. 58.

27. Now if prophane, or erroneous Persons shall excommunicate themselves from the publick Ordinances of Christ, either by Negligence, or going a Whoring after any Sects or Schisms, and say their Conscience must be free to do so, then the Magistrate by his positive Laws must fetch them in, and command Obedience to those publick Ordinances in the Church, as the Kings of Judah did, 2 Chron. 17, &c. [The Ordinances of Excommunication stated, and licensed. John Downham, Feb. 17. 1645. p. ult.

28. That Courtesie, which no Man can obtain of the Independents, where they have Authority, viz. in New England; That Courtesie, should they not be Suiters for here in Old England. [Adam Stuart's Dubly, 1644. Part II. p. 162.

29. The late General Assemblies of the Church of Scotland, and their Commissioners have born Testimony against Independency, Erastianism, Antinomianism, Anabaptism, &c. [A Testimony against Toleration from the Kirk of Scotland, 1649. p. 2.

30. Sins committed by the Misunderstanding of God's Word may be punish'd, therefore Sins of Conscience. [*Mr. Noife Minister of New England, of the Power of Magistrates, p. 72.*]

31. A Treatise against Toleration, and Pretended Liberty of Conscience: Wherein by Scripture, sound Reason, Fathers, School-men, Casuists, Protestant Divines of all Nations, Confessions of Faith of the Reformed Churches, Ecclesiastical Histories, and constant Practice of the most pious and wisest Emperours, Princes, States, the best Writers of Politicks, the Experience of all Ages; yea, by divers Principles, Testimonies and Proceedings of Sectaries themselves, as Donatists, Anabaptists, Brownists, Independents; the Unlawfulness, and Mischiefs in Christian Common-wealths and Kingdoms, both of an Universal Toleration of all Religions and Consciences; and of a Limited and Bounded of some Sects only, are clearly proved and demonstrated, &c. [*Edward's Casting down the last and strongest Hold of Satan.*]

NOTES upon SECT. I.

Toleration is the Wish of the Devil, 1. A Toleration of Independency is Intolerable; contrary to the League and Covenant. A Temptation to, and a Confirmation in Error. Destructive in Government. The Root of Bitterness and Divisions, and of manifold Errors, 2. A Licence to all Iniquity, 3. Independents bound to submit to the Parliament and Synod, 4. Schism worse than Murder and Idolatry, 5. Toleration destroys Religion, 6. All Errors in't, 7. Instead of easing Consciences, it takes away all Conscience, 8. A scandalous Breach of Covenant, 9. Contrary to the Gospel, 10. And the Government of Christ, 11. The ready way to Popery, 12. Erroneous Consciences not to be permitted, 13. An Erecting of a Trade for the Butchering of Souls, 14. It gives a Countenance to Enthusiasms, and leads to Diabolical Illusions, 15. And trains us from one Sin to another, 16. A misguided Conscience is an Instrument for Satan, 17. It carries us from Schism to Heresie, 18. Ruins Kingdoms, Cities, and Families, 19. The Piety of a Person cannot justify the Error, 20, 21. The Horse of Superstition and Idolatry, 22. It dissolves all Judicatories, 23. God hath declared himself against it, 24. A Breach of Covenant, 25. A Sectary, as Criminal as a Felon, 26. Erroneous Persons Excommunicate themselves, 27. They that will not allow Liberty ought not to ask it, 28. The General Assembly of Scotland expressly against it, 29. Sins of Conscience punishable, 30. Scripture, Reason, Fathers, Schoolmen, Casuists, Protestant Divines and all the Reformed Churches against it, 31.

How comes it now to be so Criminal to deny these People a Toleration, which they themselves account to be wholly intolerable ; Or with what Face can they call the Refusal of that Liberty to themselves by the Name of a Persecution, which they look upon in all other Cases, as against the Rules of Government and Conscience to Grant ? This shall suffice as to their Judgment of a Toleration in it self. We'll take it next in the Consequences and Effects.

§. II. *The Fruits of a Toleration.*

1. **T**HE Incurfions of the wild Boars of the Forest upon the Vineyard of the Lord, cannot but flow from the not setting up of the Hedge of Discipline ; and that when in the Kirk of Christ ; there is not one Lord, one Faith, one Baptism, there must arise many false Christs, and False Prophets, insomuch that (if it were possible) they should deceive the very Elect. [*The Kirk's Testimony against Toleration, to the London Ministers.*]

2. Will any Parliament, State, or Nation (think you) suffer such a Government to take Root among them, which will Un-King, Un-Parliament, Un-Church, Un-Nation them altogether, and make each several Congregation, an Absolute Monarchy ? &c. [Prinn's full Reply upon Jo. Goodwin, p. 8.]

3. Satan and his Ministers transform themselves into Angels of Light, false Teachers usually come to seduce Men in Sheep's Cloathing, there is no Heretick, Schismatick or Sectary whatsoever so pernicious, gross and detestable, but pretends his Way, Doctrine, Practice, to be the Way and Truth of Christ. [Prinn's full Answer cited by J. Goodwin, *Innocency and Truth*, p. 33.]

4. This New Way, and the Separation of Independents from their Parish-Churches, is an Encouragement to all the Separatists, Brownists, Anabaptists, Antinomians, Socinians and Libertines, that are in and about the City. [*The Antidote against the Contagious Air of Independency*, p. 12.]

5. All sorts of Mechanicks take upon them to Preach and Baptize, as *Smiths, Taylors, Shoemakers, Pedlers, Weavers, &c.* [Edward's *Discovery of Sectaries*, p. 26.

6. From all these Errors, Heresies, Blasphemies, and Practices of the Sectaries, you may see what a great Evil and Sin Separation is, from the Communion of the Reformed Churches; and how highly displeasing to God, for Men to make a Schism and Rent in the Church of God in a time of Reformation: God punishing the Schism and Separation of our Times with so many Heresies, Blasphemies, Wicked Practices, &c. [Edward's *further Discovery*, p. 195.

7. The Punishment of Schism and Separation from the Church, is Separation from God; Heresie, Blasphemy, Atheism, Uncleaness, Unrighteousness, &c. *ibid.* p. 167.

8. One asked what kind of Bird the Holy Ghost was? The Virgin *Mary* hath been call'd a — They could write as good Scripture as the Apostles. *Paul* was a Novice, and understood not Christ in the Promise. [Edward's *Gangrena*, p. 33.

9. One *Web* blessed God that he never trusted in a crucified Christ; nor did he believe him to be the Son of God, nor the Scriptures Divine, but Humane Invention. He affirmed there was no more Resurrection of a Man than of a Beast. [Edward's *Catalogue and Discovery of the Sectaries*, p. 5. Christ's Humane Nature is defil'd with Original Sin, as well as ours, p. 6.

10. One maintain'd that God was the Author of Sin; that all Lyes came out of the Mouth of God, and quoted a place in the Book of *Kings* for't, that no Man was sent to Hell for any Sins, but cast thither only because God would have it so. [Edward's *Catalogue of Errors*, p. 34. An Anabaptist, and a great Sectary came to Mr. *Greenbill*, and said he might as safely baptize a Dog, as a Believer's Child, *ibid.* p. 25.

11. A *Bricklayer* of *Hackney* affirm'd that he for his part understood the Mystery of God in Christ better than *St. Paul*; and he said of the Scriptures, they were as other Writings of Men. Every one writ as they had conceived, *ibid.* p. 26.

12. On *February 27. 1644.* It was deliver'd at a Con-
 venticle in *Bell-Ally*, that Christ was no more God than
 he, or any of them there, and that they were as much
 God as Christ was. And Mr. *Noy* spake it in the hear-
 ing of some Divines of the Assembly, That *to his Know-*
ledge the denying of the Divinity of Christ was a growing Opi-
nion, ibid.

13. One S. O. a Dipper, is reported by Mr. *Edwards*
 after he had baptiz'd a Woman, to bid her gape, and she
 gap'd, and he did blow three times into her Mouth, say-
 ing words to this purpose, either *Receive the Holy Ghost;*
 or *now thou hast receiv'd the Holy Ghost.* The same Person
 was also question'd at *Chelmsford, 1646.* for the Death of
 a Young Woman that dy'd upon Dipping. [*Gangrena,*
Part II. p. 147.

14. A Preacher at *Sandwich in Kent* (a *Wash-ball-maker*)
 pray'd to the Trinity to take care of these Three King-
 doms. God the Father of One; God the Son of the Se-
 cond; and God the Holy Ghost of the Third, *ibid. p. 150.*

15. 'Where is your God? (says one *Boggis*) In Hea-
 ven, or in Earth? Aloft or Below? Or where doth he
 sit? [*Gangr. p. 163. Part II.*

16. A Woman having a Desire to be Re-baptiz'd, and
 having pull'd off all her Cloaths to the naked Skin, ready
 to go into the Water; but forbearing, during the time
 the Dipper pray'd; she covered her secret Parts with both
 her hands, the which the Dipper espying, told the Wo-
 man, 'That it was an unseemly Sight to see her hold
 'her Hands downward; it being an Ordinance of Jesus
 'Christ, her Hands with her Heart should be lifted up
 'towards Heaven; (as he shew'd her how he did) but she
 refusing for Modesty's sake, could not be Re-baptiz'd.
 [*Edwards Catalogue of Errors, p. 5.*

17. *Christmas-Day* is a Superstitious Day; and will (if
 observ'd) bring in Idolatrous Worship. [*Pearn at S. Dun-*
stan's in the West, Dec. 24.

18. O Lord thou hast given us never a Victory this
 long while for all our frequent Fasting. What dost thou
 mean, O Lord, to fling us in the Ditch, and there leave
 us. [*Vines at St. Clements Temple-Bar.*

19. O Lord, do not thou stand a *Neuter*: But take one Side, that we may see which it is that is thy Cause. [*Cradock of Nun-Eaton, Aug. 1. 1647.*]

20. If the Devil, the Turk, and the People should think to compound with Christ, and say, *Thou Christ, Thou shalt have so many Kingdoms, and let us enjoy the rest quietly.* Christ will never do't. He will either have All, or None; He will either Kill or be Kill'd. [*Feake at Black-Fryars, Aug. 8. 1653.*]

21. I profess (Saints) we must go lay our Heads together, and consult what we shall ask God next; for he will give us whatsoever we Ask; and so he hath done these seven Years, *Id. ibid.*

22. We must agree together to ask something now for Jesus Christ; for we have enough for our selves already. We have Peace enough, Prosperity enough, and enough of every thing. [*Feake, Aug. 11. 1653.*]

23. O Lord, when shall we hear the Sound of Christ's Horse-heels. [*Feake at Black-Fryars, Sep. 5. 1653.*]

24. What ailed you, ye mighty Armies at *Keinton, Newbery, York, Naseby*, that ye fled, and were driven backwards? What ailed you ye strong Treasons, close Conspiracies, that ye trembled and fell, and your Foundations discovered before you could take Effect? *They saw thee, O Jesus! They saw thee appearing in the midst of us;* so they fled before us. [*Sterry to the Commons, Nov. 26. 1645. p. 23.*]

25. When Christ was crucifi'd, did not all forsake him? Had but a few of that inconstant Multitude, which but a while before had cried *Hosanna*, stuck close to Christ, in likelihood they had deliver'd him. [*Carter to the Commons, Aug. 31. 1642. p. 12.*]

26. This Year God by a Providence hath buried this Feast (*Christmas-Day*) in a Fast, and I hope it will never rise again. [*Calamy to the Commons, Dec. 25. 1644. p. 41.*]

27. I ask whether the Repetition of these Words [*Our Father, &c.*] after Men have been long praying for the things contained in them, as the manner of some is, be not so remote from any Pretence or Colour of Warrant
in

in the Scripture, as that it is in plain Terms Ridiculous.
[*D. Jo. Owen, Vindiciæ Evangel.* p. 669.

28. As Men set Traps to catch Vermin, so God appoints Heresies to insnare Arrogant, and Self-presuming, or Vicious and Self-defiling Men. [*Bagshaw of Heresies*, p. 8.

29. Where is the God of *Marston-Moor*? and the God of *Naseby*? is an acceptable Expostulation in a gloomy Day. O what a Catalogue of Mercies has this Nation to plead by, in a time of Trouble! God came from *Naseby*, and the Holy One from the West, *Selah*, &c. [*D. Owens Eben-Ezer*, p. 13.

30. God had so wonderfully wrought upon the Spirits of Men, particularly on those Soldiers who were to fight the Bishops Battels in *Scotland*, that they pull'd down the Rails, threaten'd the Priests, and kept such a Visitation in their Progress, as the Bishops hardly ever had done since *Q. Elizabeth's* Days. [*Case to the Commons. God's waiting*, 1642.

31. Let me tell ye, if ever (Gentlemen) you might use this Speech, O happy Penny, you may use it now; O happy Money! that will purchase my Gospel, happy Money that will purchase Religion, and purchase a Reformation to my Posterity! O happy Money; and blessed be God that I have it to lend. [*E. Calamy's Speech at Guild-Hall*, Oct. 6. 1643.

32. The Lord *Jesus* hath his Concubines, his Queens, his Virgins, Saints in remoter Forms, Saints in higher Forms; Saints unmarried to any Forms, who keep themselves single for the immediate Embraces of their Lord. [*Sterry's England's Deliverance, Epistle*.

33. God did not measure *Job* in his Wallops, but when he was Cold, As we do not measure Milk when it Wallops and Seeths but when it is Cold. [*Bridg's First and Last in Suffering*, p. 47.

34. I will gently lead those that are with Young, that is, (saith he) Christ will be very kind to those Saints that step aside; and he thus comforts those that are big with young in a sinful Sense; O ye sinning Ewes that have been big with young! hath not he gone after you, and

found you, and laid you upon his shoulders rejoycing ? It may be thou hast been wand'ring, like *Dinah* from thy Father's House, and art big with young, and afraid to go home; but fear not, go and try; he will not cast you out of Doors, though you come with *Big Bellies*, he will deal gently with you though with Young. And then, It is our Glory to be Christ's Ewes, and then when a *MAN* is Big with Young, and cries out, *O my Belly, my Belly!* Here is a Point of Comfort that Christ is sweet to such Persons. — Afterwards he cries out: O Blessed Ewes! O Believing Ewes! And O Believing Bees that suck the Honey of Sin-Hatred out of the Wormwood of Sin-Acted. In another place he tells us, that Christ accounts their very Stammerings sweet; *Meib, Meib*, saith the little one, and counts it Musick. [Durant's *Sips of Sweetness upon* *Isaiah xl. 11.* Reprinted 1662.]

35. I dare speak it as confidently, as I believe the Revelation to be Divine Scripture, that what Viol soever is pouring out, the Issue will be, Antichrist shall lose, and Christ shall gain. [Marshal to the Commons, June 15. 1643. p. 45.]

36. Not only is that Covenant which God hath made with us, founded in the Blood of Christ, but that also which we make with God. [Caryl. Oct. 6. 1643. p. 33.]

37. Beloved, can ye forget the Soldiers? I say, the Soldiers, who have spent their Blood for Christ, as Christ did for them, even their own precious Blood in God's Cause at *Newbury*. [Evans to the Earl of Essex at St. Clements, Sept. 26. 1643.]

38. You who sit at the Right Hand of the Lord Jesus in this Commonwealth, as the Lord Jesus sits at the Right Hand of his Father in that Kingdom which is over all, &c. [Sterry to the Commons, Nov. 26. 1645. Epistle.]

39. All you that have contributed to the Parliament, come and take this Sacrament to your Comfort. [Case.]

40. One *Redman* of *Castle-Dunnington* in *Leicestershire* in Opposition to the Order of the Church, deliver'd the Sacrament in the Afternoon, in Ale.

NOTES upon SECT. II.

Toleration will make way for False Christs, and False Prophets, 1. Destroy all Government, 2. Introduce Schisms, and Heresies, 3, 4. Authorize Mechanics to Preach, 5. Tear the Church to pieces, 6. Divide us from God, 7. Give Encouragement to Blasphemy, Profaneness and Dissolution of Manners, 8. And so to the End.

How can the Dissenters press for a Toleration now, after this Agreement among themselves, that it must inevitably draw after it the Ruine and Confusion both of Church and State?

S. III. *The Dissenters Harmony among themselves.*

Presbyterian. 1. **D**OES not the Apostle prophesie, That in the last Days perillous Times shall come, for Men shall be Lovers of themselves, Covetous, Boasters, Proud, Heady, High-minded, having a Form of Godliness, but denying the Power thereof. Ever learning, but never able to come to the Knowledge of the Truth. Yea, such as will not endure sound Doctrine, but after their own Lusts, will heap to themselves Teachers, having itching Ears, turning away their Ears from the Truth; and will be turned into Fables and Fictions, New Lights, and Revelations. And are not your thus pretended New Lights the very Persons; thus delineated, by your own Confessions, and Practices too, even Murmurers, Complainers, desirous to walk after your own Lusts, and having Mens Persons in Admiration for Advantage? Yea, take heed (I say) ye be not found to be one of those Clouds without Water carried about with Winds, and these wandering Stars which the Apostle Jude speaks of, which know not when, or where, immutably, to fix your Faith and Judgments: Whereas our Presbyterians, and all other True Believers, are always (1 Cor. xv. 58. Phil. i. 27. and Chap. iv. 1, &c.) *stedfast, unmoveable, standing fast in the Lord in one Spirit, and in one Mind, striving together for the Faith of the Gospel, and*

not tossed to and fro, like Children, carried about with every Wind of Doctrine by the slight of Men, as too many Sceptical Independents are, to the great Obloquy and Scandal of Religion [*Picture of Independency*, p. 9.

Independent. 2. ' You complain of your Misery, and ' Bondage, Sorrows, and Oppressions, and Troubles of ' the Church. What ails you? What troubles you? ' Who oppresses you? Where is the least shew of Oppression, or Cause of Complaint minister'd to you; except it be because you are not suffer'd to oppress your Brethren? Can you feed upon nothing but Blood, yea, the Blood of your Brethren; that though you have every thing else, you so complain of Sorrow and Oppression? Is this your Sorrow and Oppression, that you cannot oppress? [*Pulpit-Incendiary*, 1648. p. 45.

P. 3. Our Sectaries, in their Sermons, Prayers, Pamphlets, Discourses, Petitions, all cry out of Persecution; and accuse the Orthodox Presbyterians of Persecution; yea, when for their Seditious, Tumultuous Libellous Scoffing, Wicked Lying, Scandalous Reports, Books and Practices, they have been questioned, there's nothing in their Mouths but Persecution, and of Unheard-of Prosecution of the Godly. I am of the mind if any of them should come to be imprison'd and hang'd for stealing, killing a Godly Presbyterian, plotting against the Parliament and City, in seizing upon their Forts, or some Parliament-men; one or other of them would cry out of Persecution. [*Edwards Gangr.* p. 37.

I. 4. ' The Way surnamed *Presbyterian*, conjures all ' Mens Gifts, Parts and Industry, into a Synodical Circle, and suffers them only to Dance there. [*Jo. Goodwin's Theomachia*, p. 33.

P. 5. Independents are Beasts, Grolls, Puffoists, Wild-Geese, a Company of Juglers, Sticklers against Parliament and Presbytery; a Generation of cunning Deceivers, and Fighters against God, Violaters of all the Laws of God and Nature; the most dangerous Sect that ever yet the World produc'd; a Company of Rats among Joyn'd-Stools; Despisers of Magistracy, a Generation of Men not worthy to give Guts to a Bear, Moon-Calves; All the

the Independents put together, have not so much Learning as one of a thousand other Ministers. A Wheel-Barrow (such as they trundle White-wine Vinegar on) fitter for them than a Coach. [Bastwick cited by Burton in his brief Answer, p. 28.

I. 6. 'That Reformation which is Forward, Rough, Peremptory, Impatient, Imperious, and will gather where it hath not strewed, and reap where it hath not sow'd; exact Obedience, and Subjection from those, to whom it hath not effectually taught or perswaded Obedience, and Subjection; nor ever gave any tolerable Account unto truly Conscientious, and Considering, and Disinterested Men of any Worthiness in it, why it should be submitted unto, and cannot be judg'd a Reformation according to the Word of God. [Jo. Goodwin's 12 Cautions, p. 5.

P. 7. The Independents are Railers, Revilers, Slanders, Covenant-Breakers with God and Man, Ordinary Lyars, Notorious Calumniators and False Accusers (such as in Holy Scripture are call'd *Diaboli*, *Devils*) Hereticks, open Seducers, and Causers of Division, and Offences, contrary unto the Doctrine of Christ; such as all Christians have a special Command to take heed of, and to shun; and are prohibited to receive into their Houses, or bid *God speed*, or so much as to eat with, they are no Visible Saints, nor good Dæmons: And therefore no True Form'd Churches, nor to be communicated in Holy things. [Burton cited by Bastwick, *Independency not God's Ordinance*, p. 310.

I. 8. 'Mr. John Goodwin says in his *Theomachia*, That the Presbyterian is a Bloody, Unpeaceable, and Persecuting Way, a Way much Damping and Deading the Flourishing Improvements of the Gifts and Graces of the Saints. [Picture of Independency, p. 12.

P. 9. Independency, A Seminary of Schisms, and dangerous Divisions in Church and State — A Flood-Gate to let in an Inundation of Heresies, Sects, Libertinism, and Lawlessness, without means of suppressing them, when introduc'd. [Prinn cited by Burton, *Vindication of Independency*, p. 40, 41. Pharisaical, Spiritual Pride, Vain-

Vain-Glory, Singularity, Self-conceitedness, of Superlative Holiness, *ibid.* 43.

I. 10. ' If *Ephraim* be against *Manasseh*, is it any ways like but *Manasseh* will be against *Ephraim*? And God himself, prophesying of *Ishmael*, told his Mother, that he would be a wild Man: And that his hand should be against every Man; and every Man's hand against him. Undoubtedly that Way whose hand shall be against every Way, will find that the hand of every Way will be against it, and then what manner of Peace can reasonably be expected under the Predominancy of such a Way? [*Goodwin's Theomachia*, p. 30.

P. 11. The Independents have now the Sword in their hands, and they think their Party strong enough to encounter any adverse and opposing Party; and they profess they care not how soon they come to cutting of Throats; and speak of nothing but the slaughtering and butchering of the Presbyterians. [*Bastwick's Postscript to Burton*.

I. 12. ' At the beginning of this Parliament, the whole Kingdom sided with both Houses in the Vindication of their Liberties, and so it continued until such as did over-much Idolize Presbytery, prevail'd for a Bill to Damn Episcopacy, Root and Branch, that Presbytery might succeed it, with its *Fascibus*, and *Fustibus*, with its *Pontificalibus*, and *Synodalibus*, nothing to be abated which concern'd either Wealth, or Jurisdiction, only an Episcopal Tyranny to be exchange'd for a Presbyterian Slavery. [*Answer to Prinn's 12 Queries*, p. 19.

P. 13. With what Faces and Consciences can ye think to obtrude your Independent Ways and Fancies upon us, &c. [*Picture of Independency*. Licensed by *Cranford*, 1645.

I. 14. ' As the Bishops would call Men Puritans, and Non-Conformists, and so persecute them; so will the Presbytery call Men Schismatics, Hereticks, Antinomians, Separatists, and do the like. [*Jo. Goodwin's Answer to Mr. Prinn's full Reply*.

P. 15. The Assembly of *Charenton*, judging the Sect of Independents to be not only prejudicial to the Church of God, in so far, that it endeavours to bring in Confusion, opening

opening a Gate to all kinds of Singularities ; and Extra-
vagancies, and taking away all means of any Remedy
to the Evil, but also most dangerous to the State ; where
(if it had place) there might be as many Religions set up,
as there be Parishes, or particular Congregations ; doth
enjoyn to all the Provinces, and particularly to the Ma-
ritimes, to take heed that the Evil takes no foot in the
Churches of this Kingdom ; to the end, that Peace, and
Uniformity, as well in Religion, as in Discipline, may
be Inviolably Preserv'd ; and that nothing be brought in
amongst us, which may alter in any kind the Service due
unto their Majesties. [*An Extract of the Act*, Dec. 26.
1644.

I. 16. ' The Spirit of the Ten-horned Beast (*Rev.* 17)
' is now making War with the Lamb, (which is likely to
' be this last War, *Babylon's* Fall following in the next
' Chap.) and this Spirit warreth under new Colours ;
' not Red, but White, whose Word is Reformation,
' and this under a Fair Colour of a Covenant, by Virtue
' whereof, pretending a just Title to the War, he hopes
' by the help of the Remonstrance, and the prime Au-
' thors thereof, and their Adherents, to enact a New Be-
' stial Tyranny, over Souls, Bodies and Estates, under
' new Names, and Notions. [*Burton's Conformities De-*
formity, Ep. Ded.

P. 17. The Independents worse than *Diotrephes*, or the
Pope, most Diabolical Tyranny, Lording it over God's
Clergies, Fellows of *Goatham* College, not knowing their
Primer in Politicks, nor their *Catechism* in Divinity.

I. 18. ' The Church of *England* is a True Whorish
' Mother, and they that were of her, were base begotten,
' and Bastardly Children, and she neither is, nor ever
' was married, joyned, or united unto Jesus Christ in
' that Espousal Band, which his True Churches are, and
' ought to be, but is one of Antichrist's National Whorish
' Churches, and Cities spoken of *Rev.* xvi. 19, &c. The
' Church of *England* is False and Antichristian ; and as
' she is a False and Antichristian Church, she shall never
' make True Officers and Ministers of Jesus Christ —
' As *Jannes* and *Jambres*, withstood *Moses*, so do these

‘Men also Resist the Truth. *Lilburn* cited by *Bastwick*, *Indep. &c.* p. 315. [Yea, when they write most mildly against the Presbyterians, they call them Lyons, Bears, Wolves, Tygers, Baal’s Priests, the Limbs of Antichrist, the Antichristian Brood, the Devil’s Ministers, Presbyterians, *Ibid.* p. 316.]

P. 19. The Independents are taken up in Biting and Devouring one another; in Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, &c. [*Bastwick’s Indep. not God’s Ord.* p. 330.]

I. 20. ‘I challenge our Brother for taking Christ’s Name in vain, when instead of finding Christ set upon his Throne in their Congregations, we find there no more than an Image, such as *Michael* had made up instead of King *David*; or as those that in Mockery made of Christ a Pageant King, stripping him, and putting on him a Scarlet Robe, and on his Head a Crown of Thorns, and in his Hand a Reed; saluting him with Hail King of the Jews. [Burton cited by *Bastwick*, *Independency not God’s Ordinance*, p. 312.]

P. 21. I here present ye with a Catalogue, or Black Bill of the Errors, Heresies, Blasphemies and Practices of the Sectaries of this Time; broached and acted within these Four last Years in *England*: And that in your Quarters; and in places under your Government and Power, for which I tremble to think lest the whole Kingdom should be in God’s Black Bill. [*Edwards Grangren.* 1646. Ep. Ded. to the Lords and Commons.]

I. 22. ‘This whole Postscript (of *Bastwick*) is a very Cento, and Farrago, or Hodge-podge of Invectives, Sarcasms, Scurrilous Scoffs, Incendiary Incentives to stir up the State, and all sorts of People, to root out, and cut off all those that are of the Independent Way, as they call it. [Burton’s *brief Answer to Bastwick. Postscript.*]

P. 23. Oh the Faithfulness, Dutifulness, Patience, Long suffering Forbearance of the Presbyterians! Their Dutifulness and Patience in waiting upon the Parliament; their Faithfulness in not abating in their Zeal and Respects to them; Oh their Love, Kindness and Tenderness to the Independents, yea to other Sectaries also, who have had something of Christ, and Grace in them;
and

and have not fall'n into Errors, and Blasphemies, rasing their Foundations. But now on the other hand; the Sectaries, (though a contemptible Number, and not to be named at the same time with the Presbyterians) have not waited upon the Parliament and Assembly, for the Reformation, but preach'd against it, and stir'd up the People to embody themselves, and to joyn in Church-Fellowship, gathering Churches, setting up Independent Government; Re-baptizing, and Dipping many Hundreds, &c. [Edwards *Discovery*, p. 51.

I. 24. ' Such an Oracle of Infallibility, and such a Supremacy as no True-bred *English* Christian can interpret ' for other than Antichristian Tyranny; And all under ' the Name of a Christian-Presbyterian Church-Government. [Burton's *Conformities Deformity*, p. 21.

P. 25. Ambitious, Proud, Covetous Men — Libertines and Loose Persons; who have a desire to live in Pleasures and enjoy their Lust, and to be under no Government, they are fierce and earnest for Independency, and against Presbytery. All Wanton-witted, Unstable, Erroneous Spirits of all sorts; all Hereticks, and Sectaries, strike in with Independency, and plead they are Independents. [Edwards *further Discovery*, p. 185.

I. 26. ' Their ordinary Counsels (the Presbyterians) ' drive at two main things (yet both reduc'd to one ' Head, *to wit*, Tyranny) the one, Tyranny over our ' Bodies, Estates, Free holds, Liberties, Laws, and Birth- ' rights of all *English* Free-born Subjects: The other, Ty- ' ranny over our Souls, and Consciences. [Burton's *Conformities Deformity*, Ep. Ded. 1646.

P. 27. Independents are most Obstinate Rebels, both in Opinion, and Practices, and Perfidious Violaters of such a main and principal Foundation, as will inevitably ruininate all other Fundamentals of True Religion, if allow'd unto them. [Coleman-street *Conclave visited*, Pref. 1648. I say and hold that all sorts of Independents among us, (separating themselves into their private Conventicles, and unwarranted Church-way, as they call it, against all Authority and Power of the King and Parliament, the Unquestionable Sovereign and Supreme Ma-

gistracy, ordain'd by God himself; and resisting whose Ordinance, they apparently oppose and resist, even the Lord God of Heaven himself) are not by any means to be admitted or permitted amongst us, neither is their Separation, or Division from us, to be so extenuated or so minced by us, as to give any the least Allowance to them, *ibid.*

I. 28. ' Is Presbytery, because Parochial, Classial, ' Provincial, less Tyrannical, than Episcopacy, because ' many rule in that, and in this but one? Or rather not ' more Tyrannical, because one Tyrant is not so much ' as many together? Evil in a Community, is stronger, ' and more diffusive than in Unity. *Saltmarsh's Answer to Ley, 1646. p. 5.*

P. 29. *Korab, Datban, and Abiram* rose up against *Moses* and *Aaron*, as our Independents do now a-days, against the most Just and Righteous Authority of Parliaments, and their Power; in constituting under them for their Assistance, in Matters of Religion, the Synods, or Assembly of Divines at *Westminster*, even as the Lord appointed and constituted *Aaron* under *Moses* in Holy things. [*Coleman-street Conclave, Parallel to the Reader, 1648.*

I. 30. ' The Idolatrous Heathen sought to maintain ' their Idolatrous Religions by the same Stratagems, Methods, and Ways, which the Ord'nance for the preventing of the growing, and spreading of Heresies, proposed for maintaining the Religion of Christ. [*Modest and Humble Queries Printed, London 1646. p. 2.*

P. 31. The Apostles, in many places of their Writings, speaking of Hereticks, and false Teachers in their times, and prophesying of those in After-times, both the Popish Faction, and the Sektarian, speak of them as Apostates, Antichrists, False Prophets, Seducers, Deceivers, Idolaters, Blasphemers, and their Doctrines, and ways, as Apostacy, Idolatry, Blasphemy, worshipping of Devils, seducing, and such like. [*Edwards against Toleration, 1647. p. 185.*

I. 32. ' In the latter Days, False Christs and False Prophets shall arise, saying, *Lo! here is Christ, Or Lo! there be us, &c.* — Wherefore if they shall say unto you, (see *here*

‘ *here how our Saviour ingeminates the Caution as a thing of serious Consideration,*) Behold he is in the Desert; Go not forth; Behold he is in the secret Chambers; (*Mark here also how near our Saviour comes to our Sectaries Practices, and* ‘ *Rebellious Church-ways, as they call them, now adays:* ‘ *Or he is in Shops, Barns, and such like private Conventicles,*) Believe it not. [Coleman-street Conclave Visited, p. 1. 1648.

P. 33. The Congregational Men swore to endeavour Uniformity; and yet practice this Day, Multiformity of Religions, and have put to the Sale the Blood of many Gallant Men in Scotland, that so they may buy with their Lives, Cursed Liberty of Conscience. But will it not be Bitterness in the End? *Rutherford's Free Disputation*, 1649. p. 256. [We know no Service to the State done by these Men, but that they set up with the Sword, all the Blasphemous and Heretical Sects and Religions, that *Tho. Muncer*, or *John of Leyden* fancy'd contrary to the Oath of God, *ibid.* 259.

I. 34. ‘ Was there ever any thing done in the Bishops ‘ time, or any thing attempted to be done by this Generation of Men, in the Day of their greatest Interest and ‘ Power in the Kingdom; of that Bloody Consequence ‘ to those Godly Persons, Ministers, or others, whom ‘ they most hated, and sought to crush as this Ord’nance, ‘ (to prevent the growing and spreading of Heresies, &c.) ‘ if once Establish’d, is like to be to far greater numbers ‘ of truly Pious and Conscientious Men. [*Some Modest and Humble Queries*, p. 7.

NOTES upon SECT. III.

I Shall not need to cut up this Section by Paragraphs; but rather recommend it whole, to the Consideration of any indifferent Reader. These are the People that assume to themselves the Title of the King's best Subjects, and the Church of England's True Protestants; when yet at the same time, they do with their own Lips, and Pens, declare themselves the implacable Enemies of Order, and of one another. They call for Indulgence contrary to Law, from those whom they themselves destroy'd for Living and Acting according to the Law; and to whom (so far from Mercy) they never shew'd so much as Humanity or common Pity. They demand a Comprehension with that Church, which they do joyntly pronounce to be Antichristian,

They

They make use of Religion, and Tenderneſs of Conſcience, as their Plea for a common Union with the Church: And yet what is it, but the ſame Preſence of Religion and Conſcience, that cauſes all thoſe Mortal Feuds among themſelves? What Religion can be expected from Men of theſe Outrageous Principles? What Peace with ſo many implacable Antipathies, and Oppoſitions? What Truth, from ſuch a Medley of pernicious Errors? And what Truſt can be given to thoſe, that never kept Faith either with God or Man? Nor ever agreed, but in order to the Ruin and Confuſion of the State? Would they be united? Ye ſee 'tis dangerous and impoſſible. Dangerous in reſpect of the Publick; and impoſſible among themſelves; for they make it no leſs than Matter of Damnation, to ſuffer one another. Now according to theſe Practices and Poſitions, let the World judge of the Deſign.

§. IV. *The Diſſenters Behaviour toward the Clergy.*

1. **P**ERNICIOUS Deceivers, preſumptuous Shepherds, *Balamites*, Blazing-Stars, gloſing Hypocrites with God, Faſting-Phariſaical Preachers, miſerable Guides, Counterfeit False-Prophets, Sycophants, Trencher-Prieſts, Conſcience-Brokers, dangerous and peſtilent Seducers, Sectary-precife Preachers, treacherous Watchmen, ſworn Soldiers of Antichriſt, &c. [Barrow and Greenwood cited in Bancroft's *Survey of Holy Discipline*, p. 355.]

2. This new Parcel of Mockery, and Jeſuited Popery, as bad as any in the Maſs-Book. [i. e. *A Collection of Prayers and Thankſgivings uſed in his Maſteſty's Chapel, &c. and publiſhed by his Maſteſty's Command*, 1644.]

3. Croaking Frogs (Clergy) that crept into the King's Chambers, who are known by the Gutter whence they came, out of the Dragon, out of the Mouth of the Beaſt and the False prophet. They are the Spirits of Devils, who go forth unto the Kings of the Earth to gather them to Battle, &c. The Frogs Heads are like their Caps. [*Quadrata Ranarum Capita.*] Here is Work for the Parliament, that the King may have no more Croakers in his Chambers. [Wilton to the Commons, Sept. 1642.]

4. A ſtinking Heap of Atheiſtical and Roman-Rubbish, a Rotten Rabble of ſlanderoſus Prieſts and ſpurious Baſtards

stard Sons of *Belial*, who by their Affected Ignorance, and Laziness, their False Doctrines, and Idolatrous and Superstitious Practices, in God's Worship; by their most Abominable Evil Lives and Conversations, had, like *Hophni* and *Phinebas*, made the Lord's Ordinances to be even abhorr'd by the People. [Vicar's *Jehovæ Fireh.* p. 88. 1644.

5. Who among us 7 Years ago imagin'd that this Land should be healed of the two great Plague-Sores of this Land, *viz.* The Common-Prayer-Book and Episcopacy; of the lesser Scabs, of Deans, and Prebends, Chancellors, Arch-Deacons, Quèristers, Promoters, &c. Together with the Spiritual Courts, and all the Trumpery of their Superstitious Ceremonies. [Love's *Sermon at Uxbridge*, Jan. 30. 1644. p. 29.

6. If Justice be at a stand, and cannot take hold of Living Delinquents, to keep the Ax from Rust, Let Justice be Executed upon Liveless Delinquents. Are there no Altars, no High-places, no Crucifixes? &c. [Greenhill *to the Commons*, Ap. 26. 1643. p. 37.

7. Throw away the Rubbish, out with the Lord's Enemies, and the Lands; Vex the *Midianites*; Abolish the *Amalekites*, else they will vex you with their Wiles, as they have done heretofore. Let Popery find no Favour, because it is Treasonable; Prelacy as little, because it is Tyrannical: but Establish God, his Truth, and Ways. [Coleman *to the Commons*, Aug 30. 1643 p. 64.

8. God was weary of our New-Moons and Sabbaths, and the Calling of our Assemblies! He could not smell in our Common Feasts; our Sacrifices were an Abomination to him, through the Noisomness of those Corruptions with *Hophni* and *Phinebas* (Superstitious and wicked Men in the Priesthood) mingled with them. [Strickland, No. 1644. p. 33.

9. The Hierarchy is become a Fretting Gangreen, and Spreading Leprosy, an Insupportable Tyranny; Up with it, Up with it to the Bottom, Root and Branch, Hip and Thigh; Destroy these *Amalekites*, and let there Place be no more found. [Coleman *to the Par.* Aug. 30. 1643. p. 39.

10. Our Cathedrals are in a great part of late become the Nest of Idle Drones, and the Roosting Place of Superstitious Formalities. [Coleman to the Commons, Aug. 30. 1643. p. 39.]

11. How was this Honourable and Famous City of London furnish'd? Even just as *Jeroboam* furnish'd *Bethel*, with the Idlest, the most Superstitious of all the rest, *Id. Ibid.*

12. An Ungodly Generation that weep with a Loud Voice, and Complain their Gods are gone; their God Episcopacy, their God Liturgy, the Organ, and the Surplice, the Cross, &c. [Stanton to the Commons, Ap. 24. 1644. *Epistle.*]

13. Our Religion and Liberties are settled by the Laws of the Land, not so *Israels* in *Egypt*. And therefore the Antichristian Party, in their Attempts to wrest them from us, are more Unjust and Cruel, than of Old was *Egypt*, *ibid.* p. 5.

14. How many Dumb Devils are now casting out of many Parishes in the Land? [Bond to the Commons, Mar. 27. 1644. p. 44.]

15. What had we got if the Prelatical Party had been set up? What could we have expected from them, but Superstitions, Innovations, Illegalities, Bondage of our Estates, Liberties and Consciences? [Burroughs to the Commons, Sept. 7. 1641. p. 40.]

16. I profess that I cannot expect a compleat Deliverance from these and other like Oppressions, but by the Extirpation of the Frame (of Prelatical Government) [Ash to the Commons, Mar. 30. 1642. p. 61.]

17. *The Violence that is done to me, and my Flesh, be upon thee, O Papacy*, shall the Inhabitants of Ireland say: And *my Blood upon thee, O Prelacy*, shall England say. [Newcomen to the Commons, Nov. 5. 1642. p. 38.]

18. Prophane Sons of *Belial*, (the Clergy) who like *Ably's* Sons made the People *Abhor the Offering of the Lords* [Love, Jan. 30. 1644. p. 18. The two Plague-Sores, Episcopacy, and Common-Prayer-Book, A 22. Episcopacy, *Jure Diabolico*, p. 28.]

19. The Church committed to Persons Illiterate and Insufficient; Dumb Dogs — Men swallowed up with Wine and strong Drink, whose Tables are full of Vomit and Filthiness, Whoremongers and Adulterers, who as fed Horses neigh after their Neighbours Wives — Priests of *Baal*, *Bacchus*, and *Priapus*, Sons of *Belial*, &c. [White's first Century. *Epistle to the Reader*.

20. Of all the Nations that have Renounc'd the Whore of *Rome*, there is none in the World so far out of Square as *England*, in retaining the Popish Hierarchy. [Epist. before the Demonst.

21. The *English* Prelacy is the Product of the proud Ambition, and Arrogancy, and contrary to the exprels Command of Christ. [Baxter's 5 Disputations, p. 45.

22. Bishops and Thorns and Thistles, and the Military Instruments of the Devil. [Baxter's Concord, p. 122.

23. Prelacy is a Government which gratifieth the Devil and wicked Men. 5 Disputations, p. 36. Contrary to the Word of God, and Apostolical Institution, *ibid.* p. 31. Against the Will of Christ, and the Welfare of the Churches, *ibid.* Pref. 16.

24. Your Churches bear with Drunkards, Whoremongers, Railers, open Scorners at Godliness, 5 Disputations, p. 37. The most Ungodly of the Land are the forwardest for your Ways. You may have almost all the Drunkards, Blasphemers, and Ignorant Haters of Godliness in the Country to Vote for ye. 5. Disp. Pref. p. 17. to the Adherers to Prelacy.

25. What is this Prelacy? A meer Antichristian Encroachment upon the Inheritance of Christ. [D. Owen's Thanksgiving Sermon, Oct. 24. 1651. p. 5.

26. They (*the Episcopal Clergy*) are as zealous for Crosses and Surplices, Processions, and Perambulations, reading a Gospel at a Cross-way, the Observation of Holy-days, the Repeating of the Litany, or the like Forms in the Common Prayer, the Bowing at the Name of the Word *Jesus*, (while they reject his Worship) the receiving of the Sacrament, when they have no Right to it, and that upon their Knees, as if they were more reverent and devout than the true Laborious Servants of Christ, with a

Multitude of things which are only the Traditions of their Fathers; I say they are as zealous for these, as if Eternal Life consisted in them. Where God forbids them, there they are as forward as if they could never do enough; and where God commands them, there they are as backward to it; yea as much against it, as if they were the Commands of the Devil himself. And for the Discipline of Christ, though all parts of the World have much opposed it, yet where hath it been so fiercely and powerfully resisted? The Lord grant that this harden'd, wilful, malicious Nation fall not under that heavy Doom, *Luke xix. 27. But those mine Enemies which would not that I should reign over them, bring them hither and slay them before me.* [Baxter's *Saints Rest*, Part. III. p. 91.

27. If the Parliament should hereafter see a Convenience in Prelacy for this Kingdom, were not this Oath then prejudicial either to the Parliament's Liberty or the Kingdom's Felicity? This Objection supposes that the most wicked Antichristian Government may be a Lawful Government in point of Conscience. [Coleman at St. Margaret's Westminster upon entering into the Covenant, Sep. 29 1643. p. 37.

28. Who cannot witness the superstitious Abuse of *England's* Liturgy? superstitious, I say? nay, Idolatrous; What was by the *Smectymuan Episcopo-Mastix* alledg'd of the Liturgy twenty Year ago, I doubt is verifi'd of it still. [*Jerubbaal Redivivus*, p. 22. 1663.

29. The Church of *England* evidently declare themselves Limbs of Antichrist; therefore there is no Communion to be kept with such in their publick Worship. [*Vindiciæ Cultus Evangelici*, 1668, p. 39.

30. The Ministry of the Church of *England* is False, Superstitious, and Idolatrous; therefore it is Unlawful for the People of God to joyn in it, *ibid.* p. 42. [The Persons performing publick Worship in the Church of *England*, are no Officers appointed by Christ; but an Antichristian Ministry, such as design'd the Ruin of Godliness, and Idolaters, *ibid.*

31. I mean to make the Godly Reader see the Distress and Danger we were plunged in by the Nefarious Plots
of

of Jesuitical Priests and perfidious Prelates; for I may most justly link them together, like *Simeon* and *Levi*, Brothers in Iniquity, combining and plotting to reduce us to the accursed *Romish* Religion. [*Vicar's Jehovah's Fireb.* p. 6.

32. How comes it to pass, that in *England* there is such Encrease of Popery, Superstition, Arminiasm, and Profaneness, more than in other Reformed Churches? Doth not the Root of these Disorders proceed from the Bishops, and their Adherents, being forced to hold Correspondency with *Rome*, to uphold their Greatness, and their Courts and Canons, wherein they Symbolize with *Rome*? And whether it be not to be feared, that they will rather consent to the bringing in of Popery, for the Upholding of their Dignities, than part with their Dignities for the Upholding of Religion? *Smeckynnus*, p. 66.

33. The Prelates late Canons and Oath purposely contrived for the perpetuating of their Hierarchy, and their other Treacherous Endeavours against the State, joyning with the Papists, and with them labouring to bring all into Confusion, hath helped thus far toward the taking them Root and Branch. *Marshall to the Commons*, June 15. 1643. p. 19. [The *Roman* Emperors wasted the Saints in Ten several Persecutions; but all these were nothing in Comparison of this Destroyer, all their Loins not so heavy as the little Finger of Antichrist, *ibid.* p. 25.

34. We may answer all Queries about the Reign of Christ thus, the Blind begin to have their Eyes unseal'd, the Lame do walk at Liberty, Proud ones are abas'd, the Mighty ones are put from their Seats, Errors discountenanc'd, Truths enquir'd after, Ceremonies and Superstitions are cast out, Monuments of Popery and Paganism cast down. [*Caryl to the Commons*, April 23. 1644. p. 35.

35. Never were there grosser Idols in *Rome* than those things, as they were used by some, and what is abus'd by Superstition; ought not to be retain'd. [*Sedgwick*, Jan. 16. 1643. p. 33.

36. Such a Generation of Men there were amongst us, that by Compliances with Idols and Idolatry went about to drive God away, and what Consistence can there be between the Ark and *Dagon*, between God and Idols. [Strickland, *Nov.* 5. 1644. p. 32.

37. 'Tis now more than manifest that *Rome* and Hell had long since taken Counsel; by working to Extirpate all Protestant Religion; as for dissolving our Laws, the introducing Arbitrary Government, it was but a design on the bye to cajole and hire the Court to their Party. [Ward, *Deut.* xxiii. 16. p. 16.

38. *Israel* will not be cured without a full and total Extirpation of all the accursed things and Persons also. [Faircloth on *Josh.* vii. 25. p. 25.

39. These Ecclesiastical Offices, Ceremonies, and Discipline, are set up by the Pope, and are an Appendix or Tayl of Antichrist. [Dr. Holmes on 2 *Pet.* iii. 13. 1641. p. 33.

40. They are Butchers and Horse-Leeches; These Dragons Tyranny, and Blood-thirsty Proceedings are inexcusable. [*Ha'ye any.* p. 28. and Martin's *Protestat.*

41. Episcopacy must not be moderated or reserved; but presently and wholly taken away. [*Answer to London-Petition*, fol. 33.

42. The Church Ministry, and Worship in *England*, are all Antichristian, from which, all God's People are in Duty and Conscience bound to separate themselves. [*Eight Propositions.*

43. The Bishops must be utterly Extirpated, no less than the *Romans* Rooted out the very Name of *Tarquins*, for the Tyranny they had Exercis'd. A Wind to Fan or Cleanse will not serve their turn; but it must be a Full mighty Wind to root up, and carry away the very Foundation of their being. [*Sion's Plea*, and *Christ on his Throne.*

44. Strike neither at great nor small; but at these Troubles of *Israel*. Smite that *Hazael* in the Fifth Rib; yea, if Father or Mother stand in the way, away with them, Down with the Colours of the Dragon, Advance the Standard of Christ. [*Sion's Plea*, p. 240. and 200.

NOTES *upon* SECT. IV:

YOU have here the Spirit of the Godly Party, and the False-True-
 Protestants, set forth in their own words: And in such Terms too,
 as Paganism it self would blush at. There never was any Design manag'd
 with so little regard to the Rules of Government, or the Measures of Cha-
 rity; Truth, Good Manners; or (in one word) of Humane Society. Never
 any Order of Men certainly, Never any Constitution, treated at that Scurri-
 lous, Barbarous, Scandalous, and Malicious Rate. And yet all this while,
 these Sanguinary, and Violent Incendiaries are juggled, and impos'd upon
 the Multitude, as the only Men to Reform our Manners, and Advance the
 Purity of the Gospel. Let but the Reader now compare this Ribaldry with
 the Language of the Holy Ghost; This Reviling of Dignities with the Pra-
 ctices, and Precepts of Christ and his Apostles; This Uncharitable Cen-
 soriousness, with that Caution of our Saviour's, Judge not, that ye be not
 judged; this Cruelty of Rigour, and Persecution with the Dictate of Chri-
 stian Forbearance; The Ways and Consciences of our New-Gospel Professors
 with those of former times; and he will easily resolve himself whether these
 Methods, and Motions be from Heaven, or Hell; and how far, even in the
 point of ordinary Prudence, as well as of Christian Piety, we may safely de-
 liver our selves up to the Conduct of these Guides; whose Example, as well
 as Doctrine runs directly counter to that which has been transmitted unto us
 by our Saviour Jesus Christ. It will not need any Artifice, or Flourish to
 render these Impious Extravagances odious to any Man that shall duly con-
 sider them; for they carry their Shame, and their Condemnation in their
 Foreheads.

*S. V. The Dissenters Behaviour toward the
 Civil Government.*

1. **W**HAT Junto's of Hell have been found out?
 What Plots discover'd? What Cabinets of
 of Letters detected? What Actions describ'd? What
 Hearts anatomiz'd? Popery, Prerogative, Protestations,
 Plotters, Prelates, all come to light, and found despe-
 rate, and devilish. [Lightfoot to the Commons, Aug. 26.
 1645. p. 17.]

2. The same Spirit that actuated Cain to kill his Bro-
 ther Abel; Actuated the Pharisees to kill the Servants, the
 Son of God; the same hath actuated these Men to kill the
 Saints.

Saints. They all walk by the same bloody Principles : They have the same enraged Spirit : with the same Hellish Rage ; Rage which reacheth up to Heaven, by which they have shed any of the Blood of the Saints, they would have shed all ; If all the Blood that was shed from *Abel* to this time, did run in the Veins of any one Child of God, they would open that Vein, and let out that Blood, and spill it as Water on the Ground. *Caligula's* bloody Wish is in all their Hearts ; *Ob that all the Saints and Servants of God had but one Head, that with one Blow I might strike it off.* [Heyrick to the Commons, May 27. 1646. p. 23.]

3. What shall we think of that Legion (of Devils, I had almost call'd them) who now possess the Land ; and after the manner of Devils indeed, seek all to rent and tear it in pieces ? I mean that Colluvies, that Heap, or gathering together of the Scum and Dross, and Garbage of the Land ; That most accursed Confederacy, made up of *Gebal* and *Ammon*, and *Amalek*, *Philistines*, with the Inhabitants of *Tyre*, of Jesuits, and Papists, and Atheists ; of Schismatical and Infamous Persons in all kinds ; with that Bloody and Butcherly Generation, commonly known by the Name of *Cavaliers*. [Jo. Goodwin's *Anti-Cavalierism*, p. 2.]

4. Qu. *What is your Name?* An. *Cavalier*. Qu. *Who gave you that Name?* My Seducers and Deceivers in my Innocency, wherein I was made a Member of the Church of *Rome*, and consequently a Limb of Antichrist, an Enemy to all Godliness, a Child of the Devil, and an Inheritor of the *Kingdom of Darknes*, amongst the Infernal Spirits that rule in the Air of this Terrestrial Globe. [Watson's *Cavaliers Catechism*, 1643. p. 25.]

5. To call a Man *Defender of the Faith*, who is a Persecutor of it : To call a prophane Tyrant, Gracious ; O what abominable Falsity and Flattery is this ? To call wicked, perjur'd, prophane, Dukes, or bloody-minded Popish Archbishops, your Grace ; what is it less than Blasphemy ? it were fitter to call them your *Vice*, than your Grace. [*Mene Tekel*, p. 60.]

6. There is very little difference between Devils and wicked Men. I may say without Breach of Charity, Devils Incarnate are made subject this day; and their Subjections the Subject of this day's rejoycing. [Caryl on Luke x. 20. p. 12.]

7. This is the Curse of God on that Party; notwithstanding God sets himself against them, yet they will not come in and Repent, for God takes no pleasure in them to give them Repentance. [Burroughs on Isa. lxxvi. 10. p. 58, 59.]

8. If the Retinue of Jim and Ojim about his Majesty's Person, those Hairy Apostates from Humanity it self, be in the Bishops Judgment, the Service of God; well may he say that the King suffers for the Protection of the Service of God. Or if the Ruin or Destruction of the Lamb by those walking Sacks of Blood, the Cavaliers, be the Preservation of our Laws from corrupt Interpretation, It is somewhat a Tolerable Conjecture to think the King may suffer by it. [Os Ossorianum, Jo. Goodwin, p. 21.]

9. The Cavaliers Catechism: Or the Reformed Protestant, Catechising the Antichristian Papists, Malignants, Incendiaries, and other Ill-affected Persons under the Name of Cavaliers.

10. I went (saith he [The King] of his going to the House of Commons) attended with some Gentlemen; Gentlemen indeed; the ragged Infantry of Stews and Brothels; the Spawn and Shipwrack of Taverns and Dicing-Houses, [Iconoclastes, p. 25.]

A Prayer for the Preservation of his Majesty's Person, &c.

Priest.

Right Responds.

11. O Lord guard the Person of thy Servant the King. } From Jesuits, Papists, Irish Rebels, and Evil Counsellors about him.

People.

Resp.

Who putteth his Trust in thee. } Not we hope in the Arm of Flesh, as Cavaliers, Delinquents, and such Enemies to the Kingdom.

Priest.

Priest.

Send him and his Armies
help from thy holy Place.

People.

And evermore mightily
defend them.

Resp.

} Not from Denmark, Belgia,
France, Spain, and Ireland.

Resp.

} From the Insinuations of In-
cendiaries and other Promoters
of this War.

Priest.

Confound the Designs of
all those that are risen up
against him.

People.

And let not their Rebel-
lious Wickedness approach
near to hurt him.

Priest.

Oh Lord hear our Prayer.

People.

And let our Cry come
unto thee.

Resp.

} To withdraw him from his
Parliament, and the Protection
of his best Subjects.

Resp.

} Nor any more to Rob, Spoil,
and Kill the Poor People of this
Nation.

Resp.

} That our King may speedily
return home from destructive
Misleaders.

Resp.

} And the Cry of thy Peoples
blood, in Ireland and Eng-
land.*Cavaliers New Common-Prayer-Book Unclasp'd, p. 3.*

12. The woful Miscarriages of the King himself, which we cannot but acknowledge to be many and very great in his Government, that have cost the Kingdom so dear, and cast him down from his Excellency into a horrid Pit of Misery, almost beyond Example, &c. [*Vindication of the 59 London Ministers, p. 6, 7.*]

13. The King's Letters, full indeed of much Evil, and Demonstration of no Change of Heart, from his former Bloody, Cruel, Unkingly Practices, of the Ruin of himself and his Kingdom, as much as in him lay. [*Vicar's Chron. p. 43.*]

14. All Good Consciences shall condemn that Course: It shall be Easier for Sodom and Gomorrah in the Day of Judgment, than for such a Court. [*Admonition to the Parliament, p. 3.*]

NOTES

NOTES upon SECT. V.

THIS Section is of the same Spirit with the former, and only a Malevolent Continuation of the same Design, for the overturning of the Government; by Rending the King; his Majesty's Ministers, and his Friends, and the whole Frame of the Civil State, Despicable, and as Odious as the other did the Bishops and the Clergy. - What a Rabble of Bug-words have we here huddled together in the First Paragraph? Numb. 1. What a Diabolical and Uncharitable Judgment pronounced upon the whole Party of the King? 2, and 3. What an irreverent Mockery upon the Catechism of the Church, 4. What can be more Insolent toward the Person of our Sovereign? 5. How Rude, and how Unchristian is the Character pronounced upon the Cavaliers? From 6 to 11. And then see the Turning of his late Majesty's Devotions, in his Distress into Droll and Buffoon, 11. The lewd Reproaches cast upon that Pious Prince in the depth of his Afflictions, by the *London* Ministers, even in their Pretended Service to him, 12. The Clamorous Outrage of Vicar's Revilings: 13. And the Parliament as ill treated by others of the same Stamp, as these People treated the King.

S. VI. *The Murder of the King Encourag'd.*

1. **T**HOSE mine Enemies which would not that I should reign over them, bring hither and slay them before me: Let me see them executed, Kings, Rulers, People conspiring Rebellion against the Lord and against his Christ. [Maynard to the Commons, Octob. 28. 1646. p. 15.]

2. Let us be Active against the Kings and Princes of the Earth, those Claws of the cruel Beast. [Feak at Black-Friars, Sept. 11. 1653.]

3. The Quarrel is not now with us only *de Terminis & Limitibus*, touching Bounds or Land-marks, touching Privileges and Liberties; but whether Christ shall reign over us, or we shall basely yield our Necks under the Yoke of Antichrist. [Pet. Smith, May 29. 1644. p. 42.]

4. The King is fallen from Faith in thee, and become an Enemy to thy Church. Is it not he that has sinned and done Evil indeed, but as for these Sheep, what have they

they done? Let thy hand, we pray thee, O Lord our God, be on him, and on his Father's House; but not on thy People, that they shall be plagu'd. [*A Lecturer in Southampton, Aug. 1643.*]

5. Nothing has so much deceived the World as the Name of King, which is the ground of all Mischiefs in the Church of Christ. [*Corbet, a Lecturer in Gloucestershire, July, 1644.*]

6. O Lord, if thou wilt not bless us with a King. Bless us without one. [*Larkin, a Lecturer in Greenwich, June 31. 1644.*]

7. Neither let your Eyes spare, though there are *Great ones* that are Guilty. The Highest Court may reach the Highest Persons. Causes and not Persons are to be heard in your Parliament. [*Heyrick to the Commons, May 27. 1646. p. 23.*]

8. God will make the Sons of Princes bow down unto ye: The greatest that have afflicted ye, and despised ye, shall lie at your Feet, *Id. p. 31.*

9. If the King be a Murderer, Adulterer, or an Idolater, he shall suffer according to God's Law; not as a King but as an Offender. [*Knox Hist. 392.*]

10. When great Delinquents go unpunish'd, Divine Providence is brought to the Bar and question'd. [*Greenhill to the Commons, April 26. 1643. p. 34.*]

11. This Arrow (Prayer) will find a Joynt in *Abab's* Armour; (1 *King. xxii. 34.*) Draw this Arrow as *Jebu* did against *Jeboram*, with your full Strength, and doubt not but it will in God's time smite our *Romish Jeboram* at the Heart, (2 *King. ix. 24*) and sink him in his Chariot and Chair of Pride. [*Green to the Commons, April 24. 1644. p. 17.*]

12. Oh Right Honourable, take Glorious Resolutions to your selves, though your Fathers may stand before you, and your Brethren and Friends press about you; though your Mother should hang on you, I mean the nearest Relations, throw down the one, and break through the other, and trample upon the third, that your Souls may cleave to the ways of God, to the ways of Justice and Righteousness: You know the Rule is;

Fiat

Fiat Justitia, & Ruat Mundus. [Brooks to the Commons, Dec. 26. 1648. p. 15. Ah Right Honourable, as you would not have your Services thrown as Dung in your Faces, look that Justice and Judgment run down as a mighty Stream, *ibid.* p. 19. [Right Honourable, Guilty Persons that be by you sinfully acquitted, their Sin God will charge upon your account. And therefore, as you would not have the Guilt of other Mens Sins upon you, hold on in the way of well doing: Let Justice and Judgment run down as mighty Streams, *ibid.* p. 18.

13. *Phineas* is the Man that executes Judgment, a Man unthought of for such a Service. Hence observe, that when God hath Work to do, he can find out Workmen. A *Phineas*, with Zeal in his Heart, and a Javelin in his Hand, to thrust through the proudest *Zimries* and *Cosbies*, the most daring Sinners. [Staunton to the Commons, Oct. 30. 1644. p. 9.

14. When *Esther* was advanc'd, she would not lose her Opportunities; she will in to the King, although contrary to Law. She will have the Liberty of her People; and *Haman's* Head off, and venture her Life to accomplish it. *If I perish, I perish.* *Josiah*, *Hezekiah* took their Opportunities, and made a through Reformation in *Judab*. You know what great things *Elijah* did, *Inspiciente, & Reluctante Rege.* [Greenhill to the Commons, April 26. 1643. p. 48.

15. When the Kings of the Earth have given their Power to the Beast, these Choice Soldiers will be so faithful to the King of Kings, as to oppose the Beast, though armed with King-like Power. [Cheynel to the Commons, May 31. 1643. p. 10.

16. You see the Faithful People make no Scruple at all of fighting against the Beast though their Enemies were like enough to say that by fighting against the Beast they did rebel against their own Kings, *Id. ibid.*

17. Others say, Rebellion against the King is the cause of Judgment upon the Nation; but rather the not Timorous Rising to help the Lord and his oppressed People against the Mighty, is the Cause. [Rutherford to the Lords, June 25. 1645. p. 44.

NOTES upon SECT. VI.

WE have now brought ye step by step from the Blind and Pretext of a Reformation, to the Highest pitch of Wickedness; and the Train was both laid and fir'd in the Pulpit. Undutiful Thoughts bring forth Seditious Words, and those Seditious Words are naturally follow'd with Violent and Treasonous Actions; and when People come once to be plung'd into a Rebellion, all other Sins (even of the highest Magnitude flow like Streams into that Ocean, till at last Mens Consciences grow callous and obdurate, as under a Judicial Reprobation: It could never be else (if it may be said without Offence to Charity) that so many of the principal and known Actors in the late Execrable Tragedy should now wipe their Mouths after it, and fall so comfortably to the old Work again without any sort of Reluctancy, or Remorse. But it will be said perhaps that it was not so much athirst after the Blood of their Sovereign that pusht them forward to these Extremities; but that they were forc'd upon desperate Courses by their Interest and Despairs. This would be a sorry Excuse (God knows) for committing one of the most Diabolical and Flagitious Villainies imaginable: Even allowing that they had no other way left them for their Security. But alas! you will find in the next and last Section, this Plea removed; where ye shall see the same Persons that here cry'd, Crucifie him, Crucifie him, Triumphant, and only (for the Malice sake) Exulting in the Contemplation of that Hideous Murder.

§. VII. *The King's Murder Justify'd.*

1. **I**T is now high time (after so long an Interruption of Enemies) for the Parliament, and Army, concurrently to appear to do their Duty, not only by executing Justice upon the Person of the King and his Adherents, but also in new modelling and setting such a Frame and Fundamental Constitution of Government in the Kingdom, as God shall put into their Hearts, to be most convenient and useful for the Welfare and Safety of the People. [*Little Benjamin, Licens'd by Gilb. Mabbot, p. 11.*

2. Did not this grand pretended Father of this Nation, destroy a Multitude of his best Children? And would he not gladly have slain all the rest upon further Opportunity? Was it not high time the Parliament should execute Judgment upon him? *ibid. p. 12.* [The General and his Council do, and have performed their Duty in all their Pro-

Proceedings) concurring with the Parliament to execute Justice upon the grand Delinquent, and also upon some of the Chief of his wicked Counsellors and Adherents, *ibid.* p. 30.

3. Hath not the King been a corrupt Fountain, poisoning every Stream and Rivulet, he had access unto? And would he not have done so still, if he had not been cut off? And is not Justice executed, a good means to establish the Faith of the Land in Rest and Peace, with their Lives, Estates, Laws, Liberties and Privileges, anciently and inherently in themselves? *ibid.* p. 15.

4. Shall the Parliament of *England* be now blam'd for cutting off that Race of Usurpers, and Tyrants, and reducing Affairs to their first Natural and Right Principle? Or will the People of *England*, after all their Experiences, center their Liberties and Freedoms in a customary Usurpation of Succession, and lose their Commonwealth for the personal Glory of a Young Pretender? [*The Portraiture of the Kings of England*, 1650. p. 15.]

5. There is no Power but is of God. Is not the late King with his Heirs and Successors dispossessed by God? [*Saunders at Exeter to the Judges*, March 23. 1650. p. 24.]

6. God hath been pleased of late to make a sad Breach among us, taking away from us our former Pilot, the late Renowned Protector, who when he had fought the Nations Battels, carried through the Wilderness, preserved us from the Rage and Fury of our Enemies, and brought us within sight of the Promised Land, gave up the Ghost, laid down his Leading-staff and his Life together; with whose Fall the Nation was shaken: His Death covered all the Faces of sober and considerate Persons with Paleness, and their Hearts with Sadness, as if Peace, Prosperity, Reformation, the Gospel, all lay drawing on, and would be buried in the same Grave with him. But blessed be God — there is another Pilot placed in his Room, while he directs the Course, let us fill the Sails with our praying Breath. *Moses* it is true is dead, but we have a *Joshua* succeeding him: Let us pray that what the other happily begun, this may more happily finish, and bring the Accomplishment of all your right hired Hopes:

Hopes : And what they said to *Joshua*, let us say unto his Highness, According as we hearkened unto *Moses* in all things, so will we hearken unto thee. Only the Lord thy God be with thee, as he was with *Moses*. [*Slater's Protectors Protection, or the Pious Prince guarded by a praying People*, Oct. 13. 1658. p. 57, 58.

7. For my part, I have oppos'd the Tyranny of the King, *Love's Speech*, Sect. 20. I did, 'tis true, oppose in my Place and Calling the Forces of the late King; and were he alive again, and should I live longer, (the cause being as then it was) I should oppose him longer. *England's Distemper*, Sect. 14.

8. As for the Title of this Prince, (who would fain be accounted the Right Heir, let us but remember from whence he had it, and how 'tis now tainted: Were it never so just, the Treason of the Father hath cut off the Son. *True Port.* p. 39.

9. *Charles* the Father is gone to his own Place, and so is *Charles* the Son likewise, he being in his own proper Nation, *Scotland*; let us keep him there if we be wise; and intend to be happy, and let *England* disdain to be under the Domination of a Foreign Power for the future. *The True Portraiture*, p. 42.

10. If the God of Heaven, the God of Truth, have writ your Names aright with the Beams of the Noon-day Sun in the Eyes of all the Nations in the World: You are the Saviours of the oppressed, the Conquerors of Tyrants, and the Breakers of those Clergical Yoaks, &c. *The Beacons quenched; Dedicated to the Parliament of the Commonwealth of England*, 1652.

11. There are great and mighty Works in hand in this Nation: Tyrants are punish'd, the Laws of Oppressors are broke, Bloody Revengeful People in War disappointed. *J. O. A Thanksgiving Sermon for the Scots Defeat at Worcester*, Oct. 24. 1651. p. 2. [Monarchy of some hundred Years Continuance, always affecting, and at length wholly degenerated into Tyranny, destroy'd, pull'd down, swallow'd up, *ibid.* p. 6.

12. If any Persons in the World had cause to sing the Song of *Moses* and the *Lamb*, we have this Day. The
Bondage

Bondage prepar'd for us was both in Spirituals and Temporals. About a Tyrant full of Revenge, and a Discipline full of Persecution hath been our Contest, Whether the Yoke of the one or the other should by the Sword and Violence be put upon our Necks and Consciences is our Controversie, *ibid.* p. 7.

13. He that is intrusted with the Sword, and dares not do Justice on every one that dares do Justice, is afraid of the Creature, but makes very bold with the Creator. Owen *to the Commons*, Jan. 31. 1648. p. 15.

14. Doubtless never was there any Person under Heaven (speaking of the late King) Sentenced with Death upon more equitable or just grounds in respect of Guilt and Demerit. Jo. Goodwin's *Defence of the Sentence passed on the King*, p. 91.

15. God's Providence (that is, his Permission of Events and Success) are antecedent Declarations of his good Will and Approbation. [A Refusal to be subject to this Authority (the Parliament of the Commonwealth of *England*) under the pretence of upholding the Title of any one upon Earth, is a Refusal to acquiesce in the Wise and Righteous Pleasure, of God; such an opposing of the Government set up by the Sovereign Lord of Heaven and Earth, as none can have Peace, either in acting in, or suffering for. *W. Jenkins* Petition, Oct. 1651.

16. If there be any in this Assembly that thinks not this (Union) a sufficient Retribution and Satisfaction for all his Twentieth part, for all his Contributions, for all his Payments and Hazards, I say he is blind; I say his Heart is not right with God. Marshal *to both Houses*, Jan. 18. 1643. p. 20. [All *Christendom*, except the Malignants in *England*, do now see that the Question in *England* is, Whether Christ, or Antichrist, shall be Lord and King, *ibid.* p. 21.

17. Whether the whole Kirk of *Scotland* in their Letters sent to the King at *Oxford* (as in *May's History*) hath not judged the late King guilty of the Blood of thousands of his best Subjects—And if so, whether the Laws of God or Man give any Pardon or Dispensation to Kings, more than to others? If not, whether his Judges
are

are not sufficient to justify it? *Valley of Achar*, 2. 8. [Whether *England*, and *Scotland*, he was not also guilty of the Blood of *Ireland*? *ibid.* 2. 9.]

18. No sober and impartial Person can condemn their Position who denying that a Tyrannous Magistrate was the Minister of God to them for their Good, did plainly assert the Lawfulness of Self-defence, and Holy Reformation, without the Violation of the Ordinance of God. *Naphtali*, p. 30.

19. As he [*The late King*] to acquit himself hath not spar'd his Adversaries, to load them with all sorts of Blame and Accusation, so to him, as in his Books alive there will be us'd no more Courtship than he uses; but what is properly his own Guilt, not imputed any more to his Evil Counsellors (a Ceremony us'd longer by the Parliament than he himself desired) shall be laid here without Circumlocutions at his own Door. That they who from the first beginning, assatuated, not with his Person only, but with his palpable Faults, and dote upon his Deformities, may have none to blame but their own Folly, if they live and die in such a stricken Blindness, as next or more misleading. *Milton's* ΕΙΚΟΝΟΚΛΑΣΤΗΣ, Pref.

20. The People exorbitant and excessive in all their Motions, are prone oft-times not to a Religion only, but to a Civil kind of Idolatry in idolizing their Kings, though never more mistaken in the Objects of their Worship, heretofore being wont to repute for Saints those Faithful and Courageous Barons, who lost their Lives in the Field, making glorious War against Tyrants for the Common Liberty, as *Simon de Momford* Earl of *Leicester*, against *Henry the Third*, *Thomas Plantagenet* Earl of *Lancaster*, against *Edward the Second*. But now with a besotted and degenerate Baseness of Spirit except some few, who yet retain in them the Old *English* Fortitude, and Love of Freedom, and have testifi'd it by their matchless Deeds, rest Embastardiz'd from the ancient Nobleness of their Ancestors, are ready to fall flat and give Adoration to the Image and Memory of this Man, who hath offer'd at more Fetches to undermine our Liberties, and put Tyranny

Tyranny into an Art; than any *British* King before him,
ibid. Pref.

21. To have brought the King to condign Punishment hath not broke the Covenant, but it would have broke the Covenant to have sav'd him from those Judicatories which both Nations declared in that Covenant to be Supream against any Person whatsoever, *ibid.* p. 237. — [God hath testifi'd by all propitious and evident Designs, whereby in these latter times he is wont to testifie what pleases him, that such a solemn, and for many Ages unexampled Act of due Punishment was no Mockery of Justice, but a most grateful and well-pleasing Sacrifice: Neither was it to cover their Perjury as he accuses, but to uncover his Perjury to the Oath of his Coronation, *ibid.*

22. As to the Blood of the King I have not in the least any Guilt lying upon me, for I have many a time sought the Lord with Tears, to know if I have done amiss in't, but 'twas rather confirm'd that the thing was more of God than of Men. *Nine Mens Speeches*, Harrison p. 2. [I go to suffer upon the account of the most glorious Cause that ever was in the World, *ibid.* p. 6. Blessed be the Name of God, that I have a Life to lose upon so Glorious and so Honourable an Account, p. 10.

23. I die, not in the Lord only, but for the Lord, and think not that this Blessed Cause shall be lost, for it shall reach to the End of the Earth. Blood shall come down shortly upon *Babylon*. Mr. *Carew's* Speech, p. 15.

24. I cannot confess any Guilt. It is such a Cause that the Martyrs would gladly come again from Heaven to suffer for, if they might — I look upon it as the most Noble and High Act of Justice that our Story can Parallel. *Nine Mens Speeches*, Cook. p. 14.

25. I bless God's Name, he hath engaged me in a Cause not to be repented of. *Scott. ibid.* p. 71.

26. In all that is past I could never yet suffer so much as a Wish to pass through my Thoughts, *O that I had not been engaged in this thing! Or that I had before Forty-eight deserted this Cause! Barkstead to a Friend. Three Mens Speeches.*

27. I do believe, at long-run, there is not a Man that fears the Lord will have any reason to be sorrowful for engaging in that *Good Old Cause*, which I am now to Seal with my Blood again, as I have many a time done. I am satisfied in my Soul, that it is a most Just and Glorious Cause, &c. *Three Mens Speeches*, Coll. Okey.

28. As it is unquestionably lawful on serious and real grounds to depose and do Justice on Kings and Princes, as other Magistrates, so never was there a greater and more Universal Concurrence of all Reasons and Circumstances, and a greater Harmony of the Laws of Nature, Reason, Prudence, and Necessity to warrant any Act than was found and may be discerned in that Act of Justice upon the late King. *English Translation of the Scots Declaration*, 1650. p. 18.

NOTES upon SECT. VII.

AND in the last Section, (as if it were to put themselves beyond the Possibility of Repentance, and to preclude the ordinary Course even of God's boundless Mercies they pass an Approbation upon the whole Tract of their Proceedings, and ascribe to Almighty God, one of the most execrable Acts of Cruelty and Injustice that ever was committed upon the Face of the Earth, since the Crucifixion of his Blessed and Only Son. Now as to the Contrivers, the Principal Actors and Asserters of this Unexampled Wickedness, what clearer Evidence can ye desire than what is here deliver'd unto you in their own Words and Writings ?

CONCLUSION.

TIS true, a Scorpion's Oil is said
To cure the Wounds the Vermin made ;
And Weapons dress'd with Salves, restore
And heal the Hurts they gave before :
But whether Presbyterians have
So much Good-Nature as the Salve,
Or Virtue in them as the Vermin,
Those who have try'd 'em can determine.

FINIS.

*A Catalogue of Poems, &c. Printed and Sold by H. Hills,
in Black-Fryars, near the Water-side; where several
more may be had that are not here Inserted.*

A Congratulatory Poem on
Prince George of Denmark,
&c. on the Success at Sea.
Marlborough Still Conquers.
The Flight of the Pretender.
Honesty in Distress, a Tragedy.
The Kit-Cats a Poem, &c.
Wine, a Poem, &c.
Cyder, a Poem, in 2 Books, with
the Splendid Shilling, &c.
The Pleasures of a Single Life, &c.
Faction Display'd.
Moderation Display'd.
The Duel of the Stags, &c.
Coopers-Hill, by Sir J. Denham.
An Essay on Poetry, by the Earl of
Murlgrave.
Absalom and *Achitophel*.
The Plague of *Athens*.
A Satyr against Man and Woman.
The Forgiving Husband.
Instructions to *Vanderbank*.
The Temple of Death.
An Essay on Translated Verse, by
the Earl of *Roscomon*.
Horace: Or the Art of Poetry.
The History of Infipids.
The Swan-Trip-Club.
Lucretius on Death, &c.
The Medal against Sedition.
Bellizarius a great Commander.
Daphnis, or a Pastoral Elegy, &c.
A Poem on the Countess of *Abing-*
don.
Nundinæ *Sturbrigences*.
Tunbrigialia.
An Ode on the Incarnation, &c.
Hoglandiæ Descripio.
Milton's Sublimity on Cyder.
Bosworth-field, a Poem, by Sir
John Beaumont Bar.
Canary Birds Naturaliz'd.

Poems on the Death of the late
Queen *Mary*.
Baucis and *Philemon*, &c.
Circus, a Satyr: Or the Ring in
Hide Park.
St. James's Park, a Satyr.
The Spleen, a Pindarique Ode, &c.
Philips's Pastorals.
A Letter from *Italy*, to my Lord
Halifax, with other Poems.
Blenheim, a Poem, by *Phillips*.
Mac-Flecknoe, by J. Dryden; with
Spencer's Ghost, by J. Oldham.
The Female Reign, an Ode, by
Sam. Cobb.
The Upstart, a Satyr.
A Poem on the Taking *St. Mary's*.
Windsor Castle, a Poem.
The Servitor, a Poem.
The Pulpit War.
The Campaign, a Poem, by Mr.
Addison.
The Counter-Scuffle, a Poem.
Don Francisco Sutorioso.
Consolation to *Mira* mourning,
A Panegyrick on *Oliver Cromwell*,
with three Poems on his Death.
A Poem in Defence of the Church
of *England*.
The Apparition, a Poem.
The *Hind* and *Panther* Transvers'd
to the Story of the Country
Mouse and City Mouse.
Dr. Gath's Dispensary.
Memoirs on *John Hall*, the Famous
Robber, &c.
Mr *Shaftoe's* Narrative giving an
Account of the Birth of the Pre-
tended Prince of *Wales*, &c.
The True-Born *Englishman*.
The Husband, a Poem.
The Commoner, a Poem.

*A Catalogue of Sermons Printed and Sold by H. Hills, in
Black-fryars, near the Water-side, where are several
others too numerous to insert.*

- 12 **J**ohn Tillotson, late Archbishop
of Canterbury.
- 4 Sir William Dawis, Bishop of
Chester, 14 his Volume.
- 11 Offspring Blackall Bishop of Ex-
eter (8 Elq, Boyl's Lectures.
- 5 Wedding Sermons.
- 1 William Wake, B. of Lincoln.
- 10 John Sharp Archbish. of York.
- 5 Robert Moss, D. D.
- 5 Tho. Knaggs M. A.
- 5 White Kennet, D. D.
- 4 Hen. Sacheverel M. A.
- 1 Rob. Lightfoot, B. D.
- 3 William Beveridge, D. D.
- 3 George Stanhope, Dean of Cant.
- 3 Rich. Willis Dean of Lincoln.
- 2 Phill. Stubs, M. A.
- 1 Mr. Robert Parsons, Earl of Ro-
chester's Funeral Sermon.
- 1 Ralph Lambert, D. D.
- 1 William Savage, B. D.
- 1 Symon Partrick, M. A.
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with a Letter, and large Vindica-
tion with a 2d Letter in Answer.
- 3 George Smalldridge, D. D.
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- 1 Dr. Moore, Bish. of Ely.
- 1 Will. Talbot, Bishop of Oxford.
- 2 Will. Nicholson Bp. of Carlisle.
- 3 W. Fleetwood, B. of St. Asaph.
- 1 Anth. Horneck, D. D.
- 6 John Adams, D. D.
- 1 P. Downes, M. A.
- 4 Benj. and J. Hoadly, M. A.
- 3 Tho. Tennison, A. B. of Canterbury.
- 4 S. Clark, M. A.
- 1 Blackburn, Dean of Exeter.
- 1 Rich. Jenks, M. A.
- 1 Fran. Gastrell, D. D.
- 1 Mr. Gernwallis.
- 1 John Stiliman, B. D.

- 3 T. Manningham, D. D.
- 1 call'd the Last Century.
- 1 Robert Eyre, D. D.
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- 2 Bisse, M. A. & D. D.
- 1 J. Trap, M. A.
- 1 J. King, M. A.
- 1 W. Wotton, B. D.
- 3 W. Tilly.
- 1 Willett, M. A.
- 1 H. Stephens.
- 1 Character of a Virtuuous Woman.
Christianity in short.
- 2 Sprat, B. Rochester.
- 1 J. Rawson, D. D.
- 1 T. Rennell, M. A.
- 1 W. Whitfield,
- 2 T. Bray, D. D.
- 2 Ed. Stillingfleet, D. D.
- 1 J. Pelling, D. D.
- 1 Fr. Hare, A. M.
- 3 S. Colby, M. A.
- A Letter from the Pastors and Pro-
fessors of Geneva to the King of
Prussia. with the King's Answer.
- 1 Wheatly's Passing-Bell.
- 1 Jackson
- 1 Nichols, D. D.
- 1 The Virgin Mary.
- 1 Loyd's 30 Jan.
- 1 Peter's Pattern.
- 1 Harrison.
- 1 Lake, D. D.
- 1 Nath. Whewley, M. A.
- 1 Sam. Hilliard, M. A.
- 1 Hough Bp. of Lichfield.
- 1 Smalbroke.
- 1 Chisbull.
- 1 Buck's 30th. of Jan.